

124 judgment. In any case, he had had no particularly bad experiences during all the years of his contact with the Fantzu, although this happens very often to Chinese because they find it hard to suppress a certain conceit toward peoples of other cultures.

888 My interpreter described the Mewu-Fantzu as generally sincere, ●181 courteous and hospitable. They do not get angry very easily; they 577 are faithful in friendship and are very willing to help each other, but being a Chinese, my interpreter was very scornful of their lack of piety toward their parents. It can happen that an adult son refuses to take his parents into his tent, which is why one sometimes sees old people begging at the temples or burial places. Even wealthy people sometimes treat their parents badly. The Fantzu do not often lie, nor do they incline to boasting; on the contrary, they try to belittle their property, and they put little value on "face." Even wealthy people wear dirty clothes, and sometimes even beg. They do not forget insults. In business the Fantzu are less reliable than the Chinese. They often do not keep their promises, and sometimes they forget to pay.

682 The most common crimes are: theft, plunder, the infliction of 754 bodily injuries, and - in the opinion of the Fantzu themselves - black magic.

671 Common law, not written down, is the law of the Fantzu. The 692a'ou-mu, to whom all the more serious legal cases are presented, decides according to his judgment, usually with the approval of the heads of the ts'aowa groups.

685 According to my interpreter, the Fantzu do not have a tendency to theft, at any rate they do not rob each other. /80/ If they accept a stranger in their midst, (1) they do not steal from him or rob

1. as in the case of the author who was recommended to the Mewu Lamasery by the Labrang Lamasery.

him, especially not when he is a guest in a tent or house.

[123] Inconsistent though it seemed, my interpreter was always very 685 careful about guarding my belongings which were, as far as possible, stored in the tent in such a way that they could not be easily got at from the outside. An American missionary assured me that this precaution was justified, for he had lived a great deal among the Fantzu and had often been robbed. Nevertheless, my interpreter's insistence that the Fantzu do not tend to steal is only an apparent contradiction. Wherever primitive ideas of justice prevail, stealing from strangers is probably judged on a different moral basis than

131 For four or

five months of the year, Bahang and the Salween valley are absolutely isolated from the rest of the world on account of the snowed-in passes; Swiss Catholic monks from the monastery of St. Bernard in Switzerland have lately crossed the Si La to the Salween in the height of winter.⁴⁵ To the north of Bahang are hostile Tibetans, and to the south savage Black Li-su, thus there is no outlet save over the Mekong—Salween divide.

197 The Lu-tzu 騊子 have no written language, while the spoken language
212 itself is exceedingly primitive. They call themselves Nu and A-nu ⁴⁶ (PLATE 188).

• [181] The Lu-tzu or Nu-tzu are a calm and amicable people; they are poor and their staple food is maize; they brew a sort of beer and also distill a liquor.
262 They drink a great deal, but otherwise their wants are few; a laborer does not
272 earn more than five cents silver a day, and two dollars silver represents riches.

The Yün-nan T'ung-chih, ch. 201, p. 8b, states the following about them:

101 "Their name Nu-tzu 騊子 is derived from the fact that they inhabit the Nu-chiang tien 怒江甸. During the reign of Yung-lo of the Ming dynasty (1403-1424), Nu-chiang tien was altered to Lu-chiang Chang-kuan-ssu 流江長官司; the tribe lived outside the borders of Wei-hsi, more than 10 days beyond the Nu Chiang, encircling the river.

"In the eighth year of Yung-cheng (1730) they returned to allegiance and became part of Li-chiang and Ho-ch'ing; they obeyed the native transferable officials of the two magistracies who administered the affairs of the Nu-tzu in addition to their own. They are cruel and savage; they use cross-bows

"The monks after waiting one and a half years, finally received permission from the Yün-nan Government to build a hospice on the Col of La-tsa 喇嘛 in Tibetan La-rtsa. The pass is named after a small village on the eastern bank of the Salween, and is on the Mekong-Salween divide north-west of Wei-hsi; it is only a short distance to the north of the spot where the German travelers, Dr. Brunhuber and Schmitz, were assassinated by Black Li-su on January 5th, 1909.

"The Yün-nan F-i-cheng-chih states in Vol. 18, fol. 12, that "they inhabit the Salween and their territory connects with K'ang-p'u, Yeh-chih, and A-tun-tzu. The adjoining southern land is Lo-mai-chi 羅麥基 and borders on Mien-tien [Burma]. They are commonly called wild tribes (Yeh-i 野夷). They wear hemp cloth garments, the men wear trousers and the women skirts, and no shoes. The roofs of their houses are made of bamboo and the walls of braided bamboo. They grow wheat and paniced millet, coarse vegetables, yam, and taro; they eat the flesh of wild animals and use no salt [Note: — The latter is merely a Chinese idea, although salt is scarce]. They have neither horses nor mules. Among them are no thieves and objects can be left on the road. They hunt the tiger and leopard. They make bamboo utensils, and weave red designs into their hemp cloth. The Mo-so tribespeople come over 1,000 li to sell objects among them. They are of a timid nature. Their roads are bad and their life full of hardships. The Li-su prey on them and they are unable to retaliate or protect themselves from their attacks. In the eighth year of Yung-cheng (1730) an official was established at Wei-hsi, and when the Lu-tzu heard this, they came in procession to the K'ang-p'u 康普 border and paid tribute with 80 catties of yellow beeswax, 15 lengths [one length is 10 Chinese feet] of hemp cloth, 10 skins of serow [*Capricornis*], and 20 deerskins, and thus made their submission. The tribute-paying was thus established in perpetuity. In return they were given rock salt and the officials were requested not to intimidate or insult them. They were encouraged to sell the Huang-lien 黃連 [the rhizome of a species of *Coptis*] and they took back much salt which they sold, and thus commerce was established among them. They are quick-tempered and quick to kill."